

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Suraton*[w1] (*a division of The Qur'an*)[w] We descended it[w] and We decreed it[w] and We descended in it[w] evidents-she[y] *Aya'ten*[w] (*Qur'anic statements*) *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] reminisce you[z].	سُورَةٌ أَنزَلْنَٰهَا وَفَرَضْنَٰهَا وَأَنزَلْنَا فِيهَآ ءَايَٰتٍۭ بَيِّنَٰتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾
2. The adulteress and the adulterer so let-flog you[z] each one of [them both] one hundred lash (*s*);[w] and let not take you[b] by them both clemency[w2] in Allah's religion[3] *en* (*if/since*) you[c] [were] believing by Allah and The Day The Last; and let witness their both torment a *ta'efaton*[w] (*band/group*)[w] of the believers.	ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ﴿٢﴾
3. The adulterer not weds [*he*] except an adulteress or a *mushrekatan* (*she who partner deities with Allah/she-polytheists*); and the adulteress not weds her except an adulterer or a *mushrekon* (*he-who partner deities with Allah/he-polytheists*); and *tha'leka* (*afar-that-it/*)[x] (*had been*) forbidden on the believers.	ٱلزَّانِى لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ ﴿٣﴾
4. And who[r] *yarmoona*[4] (*they*[z] *inculpate with adultery*) the *muhssa'na'te* (*chaste-women, marriers-she*)[y m5] afterwards not *ya'ato* (*produce/present they*[z]) by four he-witnesses, then let-flog them you[z] eighty *jaldatan* (*lashes*)[w] and let-not you[z] accept for them a testimony[w] ever; and those they (*are*) the *fa'seeqoona*[6] (*rebels vis-à-vis Allah's command*).	وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤﴾
5. Except whom[r] repented they[z] from after *tha'leka* (*afar-that-it/*)[x] and they[z] mended, then verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾
6. And who[r] *yarmona*[7] (*they*[z] *inculpate with adultery*) their spouses (*wives*) and not was for them witnesses	وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن

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[1] See the *Lexicon* attached to this *Translation* for this *proper* name of a "*division of the Qur'an*!'

[2] The word "رأفة" is an *intensive* form of "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*; hence, "الرأفة"= clemency. See التاج!

[3] The word "دين" here means "*rule*!" See البصائر!

[4] The word "رمى" in "يرمون" has *several* meanings, when combined with: e.g.: *chaste women* or *wife* or an *innocent* person, then it becomes Arabic-tongue-expression meaning: *inculpating with adultery*!

[5] As stated in (S4:24) the word "marriers-she[y m]" ="محصنات," has *at least two related but distinct* meanings (1) marriers-she[y m], i.e. *ladies who are married*, (2) the females who *became Muslims* and are *chaste because of Islam*. In normal Arabic vernacular "محصنات" = "زوجات" but "زوجات" is *not* a Qur'anic terminology *per se*, although "زوجة,"and"أزواج"*are* surely Qur'anic terms! So *in Quranic terms*"marriers-she[y m]"="محصنات,"and *nothing else*!

[6] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

[7] See footnote 5 above regarding *inculpating with adultery*!

except themselves [w] then a testimony [w] (*of*) *ahado*[8] (*lone/ any-one*) (*of*) them (*is*) four testimonies [w9] by Allah: verily he surely (*is*) of the *ssa'deqeena* (*always-truth-enforcers*).	لَّهُمۡ شُهَدَآءُ إِلَّآ أَنفُسُهُمۡ فَشَهَٰدَةُ أَحَدِهِمۡ أَرۡبَعُ شَهَٰدَٰتِۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٦﴾
7. And the fifth [w] (*testimony* [w])[10]: (*is*) that Allah's curse [w] (*be*) on him *en*(*if*) [*he*] [was] of the liars.	وَٱلۡخَٰمِسَةُ أَنَّ لَعۡنَتَ ٱللَّهِ عَلَيۡهِ إِن كَانَ مِنَ ٱلۡكَٰذِبِينَ ﴿٧﴾
8. And (*would*) forestall *a'n* (*off*) her the torment that [*she*] testifies four testimonies [w11] by Allah: verily he surely (*is*) of the liars.	وَيَدۡرَؤُاْ عَنۡهَا ٱلۡعَذَابَ أَن تَشۡهَدَ أَرۡبَعَ شَهَٰدَٰتِۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلۡكَٰذِبِينَ ﴿٨﴾
9. And the fifth [w] (*testimony* [w]) (*is*): that Allah's wrath (*be*) on her *en* (*if*) [*he*] [was] of the *ssa'deqeena* (*always truth enforcers*).	وَٱلۡخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيۡهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ﴿٩﴾
10. And *lawla* (*had it not been for*) Allah's munificence on you [b] and His mercy [w12] and that Allah (*is*) *Tawwabon* (*iterative Relent*), *Hakeemon*[13] (*infinite hekmah*[14] *Possessor*).	وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾
11. Verily who [r] came they [z] by the *uf'ke* [x] (*slanderous-fabrication-/ specious concoction*) [x] (*are*) a league [w] of you [b]; let not[15] you [z] reckon it [x] evil for you [b]; rather it [x] (*is*) a *khayron* (*choicer/ superior/ worthier*) for you [b]; for every *emre'en*[16] (*mature/ perfect manliness possessor*) of them what *ektasaba*[17] ([*he*] *reciprocally earned*) of the sin; and who [x] *tawalla* (*he took charge*) (*of*) its [x] *kebara*[18] (*cardinal-lead*) of them, for him (*is*) a great torment.	إِنَّ ٱلَّذِينَ جَآءُو بِٱلۡإِفۡكِ عُصۡبَةٌ مِّنكُمۡ لَا تَحۡسَبُوهُ شَرًّا لَّكُم بَلۡ هُوَ خَيۡرٌ لَّكُمۡ لِكُلِّ ٱمۡرِيٍٕ مِّنۡهُم مَّا ٱكۡتَسَبَ مِنَ ٱلۡإِثۡمِ وَٱلَّذِى تَوَلَّىٰ كِبۡرَهُۥ مِنۡهُمۡ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾
12. *Lawla* (*why have not*) *edh* (*when/ since*) heard it [x] you [c] presumed the he-believers and the she-believers by their selves [w] a *khayran* (*superiority/ goodness*) and said they [z]: this (*is*) an *uf'kon* [x] (*slanderous-fabrication/ specious concoction*) [x] manifest.	لَّوۡلَآ إِذۡ سَمِعۡتُمُوهُ ظَنَّ ٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بِأَنفُسِهِمۡ خَيۡرًا وَقَالُواْ هَٰذَآ إِفۡكٌ مُّبِينٌ ﴿١٢﴾
13. *Lawla* (*why did not*) came they [z] on it [x] by four he-witnesses; so *edh* (*as/ since*) not *ya'ato* (*produce/ present they* [z]) by the he-witnesses, then those, *enda* (*by Rule of*) Allah, they (*are*) the liars.	لَّوۡلَا جَآءُو عَلَيۡهِ بِأَرۡبَعَةِ شُهَدَآءَ فَإِذۡ لَمۡ يَأۡتُواْ بِٱلشُّهَدَآءِ فَأُوْلَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلۡكَٰذِبُونَ ﴿١٣﴾

[8] See the *Lexicon* attached to this *Translation* regarding "أحد!"
[9] The word "شهادة"= "*testimony*" in Arabic grammar is a *feminine gender*!
[10] Since word "شهادة"= "*testimony*" is a *feminine gender*, so its *substitute/ reference* (fifth) *must be feminized*!
[11] See footnote 9 above regarding *testimony*!
[12] There is an *omission*, *complementing* = "جواب" "*lawla*!" Such *omission* is because its *obviousness* and *enormity*!
[13] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[14] See the *Lexicon* attached to this *Translation* for "*hekma*!"
[15] The "لا" in "لا تحسبوه" is "لا النّاهية," hence "let not!"
[16] See the *Lexicon* attached to this *Translation* for the *differences between*: the man=الرجل, وthe human= الإنسان, و the person =الشخص, و the *mar'o* = المرء, being the *mature/ perfect manliness possessor*! Although in English the word "*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way!
[17] The word "إكتسبت" (a) i.e. على وزن إفتعل= that is he *intentionally caused* (an act, a deed) *to happen*! (b) Also, "أكتسبت" has *more* letters-construct implying *more positive* or *negative* meaning, in *this case* a *negative* one! So (a) and (b) mean this *self* had *intentionally conditioned its entity to earn* all it had earned which ultimately would be not *for* it but *upon* (i.e. *against*) it!
[18] The expression "(*took*) *charge (of) its cardinal-lead*" means he who played a principal or guiding role to initiate, inspire, conduct, or propagate such a tremendous slander!

14. And *lawla* (*had it not been for*) Allah's munificence on you[b] and His mercy[w] in the world[w] and the Hereafter[w] surely (*would have*) touched you[b] in what *afadha*[19] (*group-rushed*) you[c] in it[x] a great torment.	وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾
15. *Edh* (*when/since*) *talaqqa*[20] (*receive/inculcate*) it[x] you[z] by your[n] tongues; and you[z] say by your[n] mouths what not for you[b] by it[x] knowledge; and you[z] reckon it[x] a trifle (*trivia*) while it[x] (*is*) *enda* (*by Rule of*) Allah great.	إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾
16. And *lawla* (*why have not*) *edh* (*when/since*) heard it[x] you[z] said you[c]: not [*it*[x]] be for us to speak by this, *subhana*[21] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g]; this (*is*) a great calumny.	وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾
17. Admonishes[22] you[b] Allah that not[23] revert you[z] for its[x] like ever, *en*(*if/since*) you[c] were believers.	يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾
18. And manifests Allah for you[b] the *Aya'te*,[w] (*Qur'anic statements*) and Allah (*is*) Omniscient, *Hakeemon*[24] (*infinite hekmah*[25] *Possessor*).	وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾
19. Verily who[r] they[z] like that the profanity[w26] spreads-/circulates[w] in whom[r] believed they[z] for them (*is*) a painful torment in the world[w] and the Hereafter[w] and Allah knows and you[f] know not.	إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾
20. And *lawla* (*had it not been for*) Allah's munificence[27] on you[b] and His mercy[w] and that Allah (*is*) *Ra'oofon*[28] (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).	وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾
21. O you, who[r] believed they[z]: let-not *tatta'be'o* (*closely-follow you*[x]) the Satan's steps[w]; and whoever *yatta'be'a*	۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟

[19] The word "أفضتم" comes from "الإفاضة" which means a *crowd of people rushing from one place to another*

[20] The word "تلقّونه" is made up of *two* parts: (a) the *verb* "*talaqqa*"= "تلقّى" and (b) the *pronoun* article "نه,"=you[f] do it! However, the word *talaqqa*"= "تلقّى" in turn has *two distinct* but *intertwined* meanings: (a) *receive* and (b) *inculcate* (*make it understood*) *to another*! Hence, "you[f] receive/inculcate it [x]"!

[21] The word "*subhanaka*"= "سبحانك" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him*, *deserving the utmost solemn consecration of His divine stupendous uniqueness*! So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*!

[22] The word "يعظكم" rooted in"وعظ" = "*exhorted*" or "*admonished*," and "موعظة," *could* mean: *exhortation* or *admonition*!

[23] The particle "أنْ" here in the sense of "لئلا"="that not!" See مغني اللبيب!

[24] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[25] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[26] The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*!

[27] The word "فضل" is *inchoative* and its *predicative* is *omitted* because it is *forthcoming in a later sentence*! See القرطبي!

[28] The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective*-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See التاج!

([*he*] *closely-follows*) the Satan's steps[w] then verily he commands by the profanity[w][29] and the *munka're* (*rationally/Sharey'ah unacceptable deed/say*); and *lawla* (*had it not been for*) Allah's munificence on you[b] and His mercy[w] not *zaka*[30] (*purified and suited*) of you[b] [of] an *ahaden*[31] (*lone/any-one*) ever; [and,] but Allah *youzakkey* ([*He*] *exculpates/befits/suits, lauds and blesses*) whom[p] [*He*] wills; and Allah (*is*) *Sameeon* (*possessor of rather acute hearing capacity/and enabler of others to hear/favorable Answerer to prayer*), Omniscient.	خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ وَمَن يَتَّبِعۡ خُطُوَٰتِ ٱلشَّيۡطَٰنِ فَإِنَّهُۥ يَأۡمُرُ بِٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۚ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنۡ أَحَدٍ أَبَدٗا وَلَٰكِنَّ ٱللَّهَ يُزَكِّي مَن يَشَآءُۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ﴿٢١﴾
22. And let not *ya'taley* (*vow abstaining from allowable good deeds*) the munificence-possessors of you[b] and [the] abundance[w] to *youa'to* (*they[z] accord/give*) kin-possessors and the poor[32] and the emigrants in Allah's path; and let pardon they[z] and let condone they[z]; do not[33] you[z] like that Allah forgives for you[b]; and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	وَلَا يَأۡتَلِ أُوْلُواْ ٱلۡفَضۡلِ مِنكُمۡ وَٱلسَّعَةِ أَن يُؤۡتُوٓاْ أُوْلِي ٱلۡقُرۡبَىٰ وَٱلۡمَسَٰكِينَ وَٱلۡمُهَٰجِرِينَ فِي سَبِيلِ ٱللَّهِۖ وَلۡيَعۡفُواْ وَلۡيَصۡفَحُوٓاْۗ أَلَا تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٌ ﴿٢٢﴾
23. Verily who[r] *yarmona*[34] (*they[z] inculpate with adultery*) the *muhssana'te* (*chaste women/marriers-she*)[ym][35] the (*innocently*) heedless-they[ym] she-believers (*had been*) cursed they[z] in the world[w] and the Hereafter[w]; and for them (*is*) a great torment.	إِنَّ ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ٱلۡغَٰفِلَٰتِ ٱلۡمُؤۡمِنَٰتِ لُعِنُواْ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ﴿٢٣﴾
24. Day witnesses/testifies on them their tongues and their hands[w] and their feet[w] by what they[z] were working.	يَوۡمَ تَشۡهَدُ عَلَيۡهِمۡ أَلۡسِنَتُهُمۡ وَأَيۡدِيهِمۡ وَأَرۡجُلُهُم بِمَا كَانُواْ يَعۡمَلُونَ ﴿٢٤﴾
25. Then-day fulfills[36] (*for*) them Allah their *Deen*[37] (*dues*), the right; and (*would then*) know they[z] that Allah, Who (*is*) The Right The Manifester.	يَوۡمَئِذٖ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلۡحَقَّ وَيَعۡلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ ٱلۡمُبِينُ ﴿٢٥﴾
26. The *khabeethato* (*she-they wicked for the he-they wicked*) for the *khabetheena* (*the he-they wicked for the she-they wicked*); and *khabethoona* for the *khabeetha'te* and the *tayyeba'te* (*she-they good*) for the *tayyeboona* (*he-they good*) and the *tayyebona* for the *tayyeba'te*; those (*had been*) (*rendered*) disclaimants/absolvers[38] (*of their selves*) of	ٱلۡخَبِيثَٰتُ لِلۡخَبِيثِينَ وَٱلۡخَبِيثُونَ لِلۡخَبِيثَٰتِۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِۚ أُوْلَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَۖ لَهُم

[29] See footnote 26 above regarding "profanity"!
[30] The word "زكى" here means *suited*, in the *intransitive* sense of suit! See اللسان and التفاسير!
[31] See the *Lexicon* attached to this *Translation* regarding "أحد!"
[32] For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction! The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*!'
[33] This particle "ألا" is for "عرض للترغيب أو التحضيض," in this case clearly for "الترغيب" = "*desiring*!"
[34] See footnote 3709 above regarding *inculpating with adultery*!
[35] See footnote 3710 above regarding "المحصنات!"
[36] The word "يوفي" in "يوفيهم," from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*!
[37] That is pays them their recompense, *according* to their *dues*, good or bad on "*Day of Judgment's*"!
[38] This means and Allah knows best, that whatever the good men and women might have uttered by way of "bad" commentary they are rendered *disclaimants/absolvers* of that, because of Allah's merciful forgiveness, as a result of their overall "*goodness*!" Thus, "*rendered*" is for مفعول بمعنى فاعل!

what they[z] say; for them a forgiveness[w] and a *rez'qon*[x] (*provision-/victuals for sustenance*)[x] *kareemon*[39] (*bounteous, ennobling and of multiple uses/effects*).	مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٢٦
27. O you who[r] believed they[z] let-not enter you[z] houses[w] other than your[n] houses, until *tas'ta'neso* (*you[z] seek familiarizing your selves*) and *tosallemo*[40] (*you[z] offer-peace*) on their folks[w]; *tha'lekum* (*collective-afar-that*)[x] *khayron* (*choicer/superior/worthier*) for you[b] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] reminisce you[z].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٢٧
28. Then *en*(*if*) not found you[z] in it[w] an *ahadan*[41] (*lone/any-one*), then let-not enter it[w] you[z] until (*to be*) permitted for you[b]; and *en* (*having been*) said for you[b]: let-return you[z] then let-return you[z]; it[x] (*is*) *azka*[42] (*more befitting and beneficial/cleansing*) for you[b]; and Allah by what you[z] work (*is*) Omniscient.	فَإِن لَّمۡ تَجِدُواْ فِيهَآ أَحَدٗا فَلَا تَدۡخُلُوهَا حَتَّىٰ يُؤۡذَنَ لَكُمۡۖ وَإِن قِيلَ لَكُمُ ٱرۡجِعُواْ فَٱرۡجِعُواْۖ هُوَ أَزۡكَىٰ لَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ عَلِيمٞ ٢٨
29. Not on you[b] a *jonahon*[43] (*sin*) to enter you[z] houses[w] other than (*it[w] being*) occupied[w] in it[w] *mata'on* (*furnishings-/chattel/convenience*) for you[b]; and Allah knows what you[z] disclose and what you[z] conceal.	لَّيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَدۡخُلُواْ بُيُوتًا غَيۡرَ مَسۡكُونَةٖ فِيهَا مَتَٰعٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ مَا تُبۡدُونَ وَمَا تَكۡتُمُونَ ٢٩
30. Let-say [*you*[s]] for the believers: *yaghodhdho*[44] (*they*[z] (*curb-/lower and break the gaze*) [of][45] their *abssa're* (*insights-/discernments*) and they[z] keep-up[46] their *foroja* (*orifices-/private-parts*); *tha'leka* (*afar-that-it/*)[x] (*is*) *azka* (*more cleansing and befitting*) for them; verily Allah (*is*) Proficient by what *yass'naóna*[47] (*carefully craft they*[z]).	قُل لِّلۡمُؤۡمِنِينَ يَغُضُّواْ مِنۡ أَبۡصَٰرِهِمۡ وَيَحۡفَظُواْ فُرُوجَهُمۡۚ ذَٰلِكَ أَزۡكَىٰ لَهُمۡۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا يَصۡنَعُونَ ٣٠
31. And Let-say [*you*[s]] for the she-believers (*to*) *yaghdho-dhna*[48] (*she-they*[z] *curb/lower-and-break the gaze*) [of] their[y] *abssa're* (*insights/discernments*), and (*to*) keep-up they[y][49] their[y] *foroja* (*orifices/private-parts*); and let not disclose-/flash they[y] their[y] adornment[w]/trim[w] except what	وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ مِنۡ أَبۡصَٰرِهِنَّ وَيَحۡفَظۡنَ فُرُوجَهُنَّ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنۡهَاۖ وَلۡيَضۡرِبۡنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

39 The word "*kareem*"= "**كريم**" is a *subjective, singular, masculine noun*! It has *no* exact English equivalent, as explained in length in footnote 28 of the *Introduction*! Summarily: *bounteous, ennobling and of multiple uses/effects*!

40 The word "**تسلّم**" in "**تسلّموا**" is a *present tense* of "**السّلام**,"= "*peace*," for which there is *no* way to linguistically *verbalize* such a *concrete* noun, like *many such problems* in English! So, short of *transliteration*, which *should be avoided* if possible, the *next best* case is to "*coin*" *best approximate expression*, such as "*offer-peace*," as we did in this case!

41 See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

42 That is, and Allah is knowinger, "*more befitting or more beneficial/cleansing for you*!"

43 See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "**جناح**"= no sin!

44 The word "*yaghodhdho*" = "**يغضّ**," if with respect to *sight* means: to *curb*, *lower* and *break the gaze*! If it applies to the "*sound*" then it means to *soften*! See **اللسان**

45 This "*of*" is *very significant*, as it indicates *portioning* of the eyesight! That is to say, it is *not* possible to deflect the *entire* eyesight, as the *first look* is part of it! But what is required is *not to gaze* at what is *not* allowed for one to gaze at!

46 The word "**يحفظوا**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts it: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

47 The word "**يصنعون**" is rooted in the verb "**صنع**," which means (1) *carefully* choose or (2) *carefully* craft or *tried to approach perfection* in making of (anything) or upbringing of any human or animal!

48 See footnote 3822 above regarding "*yaghodhdho*!"

49 See footnote **46** above regarding "keep-up!"

appeared/manifested of it^{w}; and let cast-they^{y} by their^{y} kerchiefs[50] over their^{y} bosoms; and let not disclose/flash they^{y} their^{y} adornment ^{w}/trim^{w} except to their^{y} *bo'aolto* (*husbands/lords/possessors/owner of*) them^{y} or their^{y} sons, or sons (*of*) their^{y} *bo'aolto* them^{y} or their^{y} brothers or sons (*of*) their^{y} brothers or sons (*of*) their^{y} sisters or their^{y} women or what possessed their^{y} *yamenes*(*right hands*) (*i.e. their slaves*), or the *ta'be'eena* (*male followers*, e.g.: *servants*) other than *erbatey*^{w} (*having sexual desire/need*)^{w} possessors of the men or the children who^{r} not ascended/cognized they^{z} over the women's *aw'ra'te* (*pudenda*) and let not strike-they^{y} their^{y} feet to (*be*) known what hide-they^{y} of their^{y} adornment^{w}; and let-repent you^{z} to Allah together, O believers, *la'alla*(*craving currently unavailable deed that, perhaps*) you^{b} thrive you^{z}.	وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوۡ ءَابَآئِهِنَّ أَوۡ ءَابَآءِ بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ أَوۡ أَبۡنَآءِ بُعُولَتِهِنَّ أَوۡ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ وَلَا يَضۡرِبۡنَ بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ مِن زِينَتِهِنَّۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ ٣١
32. And let-wed you^{z} the widows of you^{b} and the *ssa'leheena* (*righteous-people*) of your^{n} *eba'de*(*he-slaves*) and your^{n} *ema* (*she-slaves*); *en*(*if*) they^{z} be indigents[51] enriches them Allah of His munificence; and Allah (*is*) *Wa'seon*[52] (*Surrounder and encompassing all things*), Omniscient.	وَأَنكِحُواْ ٱلۡأَيَٰمَىٰ مِنكُمۡ وَٱلصَّٰلِحِينَ مِنۡ عِبَادِكُمۡ وَإِمَآئِكُمۡۚ إِن يَكُونُواْ فُقَرَآءَ يُغۡنِهِمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ٣٢
33. And *le'yasta'afife* (*let affirmably abstain*) who^{r} not find they^{z} marriage until enriches them Allah of His munificence; and who^{r} *yabtaghona*(*they^{z} earnestly-quest*) the book[53] of what possessed your^{n} right hands^{w} then *ka'tebo* (*let-you^{z} mutually inscribe*) them, *en*(*if*) you^{c} knew in them *khayran*(*goodness/pledge-honorers*); and *aa'to* (*let-you^{z} accord*) them of Allah's possession which^{x} *aa'ta*[54] ([*He*] *accorded*) you^{b} and let-not coerce you^{z} your^{n} (*slave*) maids on harlotry, *en* they^{y} wanted chastity/marriage to *tabtagho*[55] (*you^{z} earnestly-quest*) a transient (*of*) the life^{w} (*of*) the world^{w}; and whoever [*he*] coerces them^{y}, then verily Allah from after their ^{y} coercion (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	وَلۡيَسۡتَعۡفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغۡنِيَهُمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱلَّذِينَ يَبۡتَغُونَ ٱلۡكِتَٰبَ مِمَّا مَلَكَتۡ أَيۡمَٰنُكُمۡ فَكَاتِبُوهُمۡ إِنۡ عَلِمۡتُمۡ فِيهِمۡ خَيۡرًاۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِيٓ ءَاتَىٰكُمۡۚ وَلَا تُكۡرِهُواْ فَتَيَٰتِكُمۡ عَلَى ٱلۡبِغَآءِ إِنۡ أَرَدۡنَ تَحَصُّنٗا لِّتَبۡتَغُواْ عَرَضَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۚ وَمَن يُكۡرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعۡدِ إِكۡرَٰهِهِنَّ غَفُورٞ رَّحِيمٞ ٣٣
34. And *laqad*(*verily, already and affirmatively*) We descended to you^{b} *Aya'ten*^{w} (*Qur'anic statements*) manifesters-she^{ym};	وَلَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ ءَايَٰتٖ مُّبَيِّنَٰتٖ

[50] The word "خِمار" in "خمرهنّ" is a plural for "خِمار," which is *linguistically* speaking, and The Qur'an is *foremost* is "*Arabic Qur'an*" means "*handkerchief*!" See اللسان and الرّاغب and التاج and الهادي!
[51] The word "فقراء" versus the "مساكين see the *Lexicon* attached to this *Translation* for the distinction!
[52] The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything!"
[53] "الكتاب" here="المكاتبة," i.e. the *mutual writing of a pledge of one party to anther*! So in this great *Ayah*, *ka'tebo* (*let-you^{z} mutually inscribe*) them (*i.e. your slaves*) a pledge, that they pay you ransom to *get their freedom*! This is a *clear command* from Allah to *abolish slavery* through *mutual benefits between the owner and his/her slave*! See القرطبي!
[54] That is, and Allah knows best, from the *Zakah* wealth, as the *Zakah* possession is not but a *trusted* possession in the hands of the one giving that portion of *his* possession as *Zakah*!!
[55] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*!

and a parable/example of whom[r] they[z] ceded of before you[b]; and an exhortation[w56] for the *muttaqeena* (*reverential guarders against Allah's displeasure*).	وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ٣٤
35. Allah (*is*) the Heavens'[w] and the Earth's[w] illumination[x]; parable/example (*of*) His illumination (*is*) as a niche[w] in it[w] a lamp; the lamp (*is*) in a glass-she[y] the glass-she[y] (*is*) like a lustrous-star[w57] being kindled of a blessed tree[w], an olive[w58] neither [eastern-she[y]] nor [western-she[y]]; almost its[w] oil lightens and albeit not touched it[x] a fire[w]; an illumination[x] on an illumination[x]; Allah divinely-guides for His illumination[x] whom[r] [*He*] wills; and strikes Allah the parables/examples for the mankind; and Allah by every-thing (*is*) Omniscient.	۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ٣٥
36. In houses Allah allowed (*to be*) elevated[59] and (*to be*) mentioned in it[w] His name; *yousabbeho*[60] (*saying: subhana Allah*) for Him in it[w] by the *ghodowwe* (*dawn-until-sunrise*) and the *aa'ssale*[61] (*late afternoon until sunset*).	فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْءَاصَالِ ٣٦
37. Men neither *tolhey* (*entertainingly-preoccupies/distracts*) them a trade[w] and nor a sale[x] *a'an* (*off*) Allah's *Thekre*[62] and *eqa'me* (*upping/sustaining the prescribed obligations of*) the Prayer[w] and *eeta* (*according and fulfilling the obligations of*) the *Zakatey*[w63] (*prescribed percentage of personal possessions*) [w]; they fear/know[64] a day[x] *tataqallabo* (*iteratively turnover*) in it[x] the hearts and the *abssa'ro* (*insights/discernments*).	رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ٣٧
38. To requite them Allah *ahsa'na*[65] (*perfecter and beautifuler*) (*of*) what worked they[z]; and [*He*] augments them of His munificence; and Allah provides whom[r] [*He*] wills by other than a count.	لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ٣٨
39. And who[r] unbelieved they[z] their works (*are*) like a mirage[x] in a bowl[w66] reckons it[x] the thirster water; until if/when [*he*] came (*to*) it[x] [*he*] found it[x] not a	وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ

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56 The word "**موعظة**," rooted in "**وعظ**" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*!

57 The word "**كوكب**" from a *linguistic* stand means: *star*! Although in modern times "**كوكب**" = *planet*!

58 Tree in Arabic is a *feminine*. So the reference to it is obviously *feminized*. Hence, the references: "olive,[w] "she-eastern, she-western!"

59 That is to be *built*, i.e. the mosques!

60 The word "*yousabbeho*" has *no* English equivalent! It means [*he*] says, "*subhana Allah*," that is: *hallowedly and marvelously singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Every *tasbeeh* (saying *subhana* Allah) in The Qur'an is a *Prayer*, says Ibn Abbas, see **القرطبي** for his *tafseer* (explanation of this *Ayah*)!

61 In English there is *no* exact corresponding words for "**غدو**" = "*ghodow*" (grammatically inflected "*ghodowe*) and "**أصال**" = "*aasal*," *late afternoon until sunset*!

62 The word "*thekre*" as it stands here, Qur'an commentators are *differing* as to its *exact* meaning! However, *Prayer* seems to be the *most suitable* as it is with respect to *trading and traders*! See **القرطبي**!

63 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

64 *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

65 There is no English word for **أحسن** = *ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

66 The word "**قيعة**"= bowl, meaning: a bowl-shaped topographic depression! See **الهادي** and The American Heritage Dictionary!

thing; and [*he*] found Allah *endaho* (*by it*[x]*/ by him*); so [*He*] fulfilled[67] him his account; and Allah (*is*) swift (*in*) the account.	ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾
40. Or like darknesses[w] in a sea *lujjeyen*[x] (*abyss/ of tremendous depth/ vast water amount*)[x], overlies it[x] a surge above it[x] a surge, of above it[x] *sahabon*[68] (*gliding-clouds*); darknesses[w] some (*of*) it[w] above some, if [*he*] produced his hand[w] almost not sees it[w] [*he*]; and whom[p] made Allah not for him an illumination, so not for him of an illumination.	أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾
41. Have not seen [*you*[s]] that Allah, *yousabbeho*[69] (*say: subhana Allah*) for Him who[p] (*are*) in the Heavens[w] and the Earth[w] and the birds, *ssaffa'ten* (*in rows/ spreading-their-wings-in-flight*)[70]; each *qad* (*already and affirmatively*) knew his/its[x] Prayer[w] and his/its[x] *tasbeeha*[71] (*hallowedly and marvelously deeming Allah as transcending all defects, and that solemnly all stand in awe and utmost consecration of Him*); and Allah (*is*) Omniscient by what they[z] do.	أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾
42. And for Allah (*is*) the Heavens'[w] and the Earth's[w] proprietorship and to Allah (*is*) the destiny.	وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾
43. Have not seen [*you*[s]] that Allah wafts *sahaban*[72] (*gliding-clouds*); afterwards [*He*] congregates [among it[x]; afterwards [*He*] makes it[x] a heap; then [*you*[s]] see the *wadqa* (*haze/ raindrops*) issuing from its[x] bores[73]; and *younazzelo* (*recurrently descends* [*He*]) from the sky[w] of mountains in it[w] hails; then [*He*] betides by it[x] whom[p] [*He*] wills and averts it[x] [*He*] *a'an* (*off*) whom[p] [*He*] wills; almost glare/flash (*of*) its[x] lightning goes (*takes-away*) by the *abssa're* (*insights/ discernments*).	أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾
44. *Youqallebo* (*iteratively transposes*) Allah the night and the day; verily in *tha'leka* (*afar-that-it/*)[x] surely (*is*) *ebratan*[w] (*instructive-example*)[w] for the *abssa're* (*insights-/ discernments*) possessors.	يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿٤٤﴾
45. And Allah created every a *dabba'ten*[w74] (*she-moving-creature*), of water; so of them who[p] [*he/ it*[x]] creeps on its[x] belly; and of them who[p] [*he/ it*[x]] walks on two	وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى

[67] The word "**وفّى**" in "**وفّاه**," from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*! Thus, "**وفّى**" means *endeavored and gathered the last part of an obligation to fulfill it*!

[68] The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a "**سحابة**!" Whereas the "**غيم**" *appears stationary*! **أنظر اللسان**!

[69] See footnote 3765 above regarding **يسبح**!

[70] The word "**الصافات**" means: (1) the angels as they set themselves in rows, or (2) the "birds," as in this great *Ayat*, as they spread their wings in the sky and not move them!

[71] According to **القرطبي** since Prayer and *tasbeeh* are synonymous, they mentioned twice here for *intensity*!

[72] The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a "**سحابة**!" Whereas the "**غيم**" *appears stationary*! **أنظر اللسان**!

[73] The word "**خلاله أي ثقبه التي يخرج منها**" means its bores! See **اللسان**!

[74] For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

feet[w]; and of them who[p] [*he/it*[x]] walks on four[w]; creates Allah whatever[75] [*He*] wills; verily Allah (*is*) on everything Omnipotent.	عَلَىٰٓ أَرۡبَعٖۚ يَخۡلُقُ ٱللَّهُ مَا يَشَآءُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٤٥
46. *Laqad* (*verily, already and affirmatively*) We descended *Aya'ten*[w] (*Qur'anic statements*) manifesters[w] and Allah divinely-guides whom[p] [*He*] wills to a *Sseratten* (*road/way*) straight.	لَّقَدۡ أَنزَلۡنَآ ءَايَٰتٖ مُّبَيِّنَٰتٖۚ وَٱللَّهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٤٦
47. And they[z] say we: believed by Allah and by the Messenger and we obeyed; afterwards diverts a team of them from after *tha'leka*(*afar-that-it/*)[x]; and not those surely (*are*) the believers.	وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعۡنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٞ مِّنۡهُم مِّنۢ بَعۡدِ ذَٰلِكَۚ وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ ٤٧
48. And if (*had been*) invited they[z] to Allah and His Messenger to rule among them, *edha* (*suddenly/-surprisingly*) a team of them (*are*) [shunners].	وَإِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ بَيۡنَهُمۡ إِذَا فَرِيقٞ مِّنۡهُم مُّعۡرِضُونَ ٤٨
49. And *en*(*if*) (*to*) be for them the right[x] *ya'tona*[x] (*they*[z] *obligingly come*)[x] to it[x] *mudh'eeneena* (*humbly submitters*).	وَإِن يَكُن لَّهُمُ ٱلۡحَقُّ يَأۡتُوٓاْ إِلَيۡهِ مُذۡعِنِينَ ٤٩
50. Is in their hearts an illness[76], or they[z] suspected, or they[z] fear/know[77] that Allah warps/prejudices[78] over them and His messenger[*warps over them too*][79];rather those, they (*are*) the *dha'lemoona*[80] (*injustice-doers*).	أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ٱرۡتَابُوٓاْ أَمۡ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيۡهِمۡ وَرَسُولُهُۥۚ بَلۡ أُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٥٠
51. Verily only [was] the believers' say if (*had been*) invited they[z] to Allah and his Messenger to rule among them to say they[z]: we heard and we obeyed; and those, they (*are*) the thrivers.	إِنَّمَا كَانَ قَوۡلَ ٱلۡمُؤۡمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ بَيۡنَهُمۡ أَن يَقُولُواْ سَمِعۡنَا وَأَطَعۡنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٥١
52. And whoever [*he*] obeys Allah and His Messenger and *yakhsha* ([*he*] *reverently-fears*) Allah and *yatta'qeh* ([*he*] *reverently guards not to displease Him*), so those, they (*are*) the winners.	وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخۡشَ ٱللَّهَ وَيَتَّقۡهِ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ ٥٢
53. And *aqsamo* (*they*[z] *oathed*) by Allah *jahda*(*ultimate/effort-most*) their *ayma'ne*(*oaths*), *la'en*(*if indeed*) commanded them you[h] surely assuredly[81] exit they[z]; let-say[*you*[s]]: let-not *toq'semo* (*you*[z] *oath*) an obedience[w] *ma'aroofaton* (*that which is known*)[w]; verily Allah (*is*) Proficient by what work you[z].	۞وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَئِنۡ أَمَرۡتَهُمۡ لَيَخۡرُجُنَّۖ قُل لَّا تُقۡسِمُواْۖ طَاعَةٞ مَّعۡرُوفَةٌۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ٥٣
54. Let-say[*you*[s]]: let-obey you[z] Allah and let-obey you[z] the Messenger; then *en*(*if*) diverted they[z] then verily only	قُلۡ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَۖ

75 The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

76 The word "*illness*" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

77 See footnote 3842 above regarding *fear/know*!

78 The word "يحيف" is to be *unjust* through *inclining and judging by injustice*! Thus, "warp"= to turn from a correct or proper course; deflect. Or to affect unfavorably, unfairly, or wrongly; be biased!

79 This Ayah says: "الله و رسوله," thus, "رسوله مرفوع" as a *second* "فاعل!" Hence it means and His "*messenger warps over them too*!" In Arabic the *construct is very clear*! In English it seems it does *require this clarification*!

80 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

81 The "ل" in "ليخرجن" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

on him what [*he*] (*had been*) burdened and on you[b] what you[c] (*had been*) burdened; and *en* you[z] obey him *tahtadaw* (*you[z] find and accept the divine-guidance*); and not on the Messenger except the announcement the manifester.	فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾
55. Promised Allah who[r] believed they[z] of you[b] and they[z] worked the righteous-works[w] (*to*) surely assuredly[82] *yastakhlefa* (*makes vicegerents of*) them [*He*] in the Earth[w] like *istakhlafa* ([He] *made vicegerents of*) whom[r] of before them; and (*to*) surely assuredly establish[83] [*He*] for them their religion which [*He*] delighted for them; and surely [*He*] assuredly substitutes (*for*) them from after their fear a security; they[z] worship Me, not they[z] partner (*other deities*) by Me a thing; and who[p] [*he*] unbelieved after *tha'leka* (*afar-that-it/*)[x] then those they (*are*) the *fa'seeqoona* (*rebels vis-à-vis Allah's command*).	وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾
56. And *aqemo*[84] (*let-you[z] uphold/ sustain the prescribed obligations of*) the Prayer[w] and *aa'to* (*let-you[z] accord and fulfill the obligations of*) the *Zakata*[w85] (*prescribed percentage of personal possessions*)[w] and let-obey you[z] the Messenger, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *torhamona*[86] (*to be mercy-given you[z]*).	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾
57. Let-not assuredly reckon [*you[s]*] who[r] unbelieved they[z] (*are*) enfeeblers in the Earth[w]; and their abode-/lodging (*is*) The Fire[w] and surely wretched the destiny.	لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَأْوَاهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾
58. O you who[r] believed they[z]: let seek your[n] permission whom[r] possessed your[n] hands[w] and who[r] not reached they[z] the puberty of you[b] three times of before the dawn's Prayer[w] and when *tadha'aona* (*you[z] put-aside*) your[n] apparels from the noon[w]; and of after the *esha'a's* (*night's fall*) Prayer[w]; three[w] *aw'ra'ten*[87] (*designated hours*) for you[b]; not on you[b] and not on them a *jonahon*[88] (*sin*)	يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ۚ لَيْسَ

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[82] The "ل" in "ليستخلفن" and "ليمكننّ" are *juratory* "ل"= "ل القسم" *amounting to*= "التأكيد," i.e. *affirmation*, expressed in both case by "*assuredly*"!

[83] The word "مكّن" in "يمكنن" means "*found*" or "*established*!" It also means "*enabled*" or "*empowered*!" Clearly, the English word "established" does not imply or connote the same as "مكّن" *per se*!

[84] The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain!

[85] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

[86] The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the future-passive for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "perhaps you be given-mercy," thus introducing the idea of "given-mercy" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you are being mercied*," which cannot be said in correct English, as there is no such word as "*mercied*!"

[87] The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure! See التاج!

[88] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح"= no sin!

after them[y][89]; *tawwafona*(*iterative circumambulators*) on you[b] some(*of*)you[b] on some; like *tha'leka*(*afar-that-it/*)[x] manifests Allah for you[b] the *Aya'te*[w] (*Qur'anic statements*); and Allah (*is*) Omniscient, *Hakeemon*[90] (*infinite hekmah*[91] *Possessor*).	عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْآيَاتِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾
59. And if/when reached the children of you[b] the puberty, then *le'yasta'athena*(*let seek permission they*[z]) as *ista'athana* (*sought permission*) who[r] of before them; like *tha'leka* (*afar-that-it/*)[x] manifests Allah for you[b] His *Aya'te*[w] (*Qur'anic messages*); and Allah (*is*) Omniscient *Hakeemon*[92](*infinite hekmah*[93] *Possessor*).	وَإِذَا بَلَغَ ٱلْأَطْفَالُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَأْذِنُوا۟ كَمَا ٱسْتَأْذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾
60. And the *qawa'edo*[94](*she-menopausal-sitters*) of the women who[v] not hope (*for*) *nekahan* (*wedlock*), then not on them[y] a *jonahon*[95](*sin*) to *yadha'ana* (*put-aside-they*[y]) their[y] apparel, other than *mutabarreja'ten*(*flauntingly displaying-she*[ym]) by an adornment[w]; and to *yasta'afefna* (*affirm-chastity they*[y]) (*is*) *khayron*(*superior/worthier*) for them[y]; and Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) Omniscient.	وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾
61. Not on the blind a constraint[96] and not on the lame a constraint and not on the ill a constraint and not on your[n] selves[w] a constraint to eat from your[n] houses or your[n] fathers' houses or your[n] mothers' houses or your[n] brothers' houses or your[n] sisters' houses or your[n] fathers' brothers' house, or your[n] fathers' sisters' houses, or your[n] mothers' brothers' houses or your[n] mothers' sisters' houses, or what you[c] possessed its[x] keys, or (*house of*) your[n] friend; not on you[b] a *jonahon*[97] (*sin*) to you[z] eat together or segregates; so if you[c] entered houses then *sallemo*[98] (*let-*	لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟ مِنۢ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَٰتِكُمْ أَوْ بُيُوتِ إِخْوَٰنِكُمْ أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ أَعْمَٰمِكُمْ أَوْ بُيُوتِ عَمَّٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ أَوْ بُيُوتِ خَٰلَٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا

89 The reason for "*feminizing*" this pronoun as "them [y]" because *it is so in the text*, as it is in reference to the word "عورة" which is a *feminine* gender!
90 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
91 See the *Lexicon* attached to this *Translation* for "*hekma*!"
92 See the *Lexicon* attached to this *Translation* regarding "الحكيم" and "حكيم!"
93 See the *Lexicon* attached to this *Translation* for "*hekma*!"
94 The word "*qawa'ed*"= "قواعد," based on "قعد"=sat, and so sitters, as if to say "*she retirees*!" Thus, "*qawa'id*," meaning: those women who are "sitters" because they are in their menopausal age!
95 See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح"= no sin!
96 The word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "حرج," that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, "حرج" could mean "*sin*!"
97 See footnote 3793 above regarding "جناح!"
98 The word "تسلّم" in "تسلّموا" is a *present tense* of "السّلام,"= "*peace*," for which there is *no* way to linguistically *verbalize* such a *concrete* noun, like *many such problems* in English! So, short of *transliteration*, which *should be avoided* if possible, the *next best* case is to "*coin*" best approximate an expression, such as "*offer-peace*," as we did in this case!

you[z] offer-peace) on your[n] selves[w] a greeting[w] from *ende* (*by munificence of/ by Rule of*) Allah a blessed[w] a good[w99]; like *tha'leka* (*afar-that-it/*)[x] manifests Allah for you[b] the *Ayate*[w] (*Qur'anic statements*) *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] cerebrate you[z].	أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْأَيَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾
62. Verily only the believers (*are*) who[r] believed they[z] by Allah and His Messenger and if were they[z] with him on a matter-congregator, not gone they[z] until *yasta'thenoho* (*they[z] seek his permission*); verily who[r] *yasta'thenoka* (*they[z] seek you[g] permission*) those (*are*) who[r] they[z] believe by Allah and His messenger; so if *ista'atha-noka* (*they[z] sought you[g] permission*) for some (*of*) their function[100]; then let-permit [*you[s]*] for whom[r] willed you[h] of them; and *ista'ghfer*[101] (*let-seek forgiveness* [*you[s]*] *from*) Allah for them; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾
63. Let-not make you[z] the Messenger's invocation among you[b] like invocation (*of*) some (*of*) you[b](*to/ of*) some; *qad*[102] (*iteratively and affirmatively*) knows Allah whom[r] *yatasallalona* (*they[z] secretly withdraw*) of you[b] *lewathan* (*elusively*); so *le'yather* (*let-take-caution*) who[r] dissent they[z] *a'n* (*regarding*) his command to betide[w] them a *fetna'ton* (*trial/ affliction/ tumult/ unbelief*)[w] or betides[x] them a painful torment.	لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾
64. Lo! Verily for Allah what (*are*) in the Heavens[w] and the Earth[w]; *qad*[103] (*iteratively and affirmatively*) knows [*He*] what you[f] (*are*) on it[x] (*of adherence or not to His commands*); and day (*to be*) returned they[z] to Him then *youna'bbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) them by what they[z] worked; and Allah by everything (*is*) Omniscient.	أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٦٤﴾

[99] The word "greeting" = "تحية" is a *feminine* gender in Arabic so the references to it are too feminized! So "[she-blessed]" and '[she-good]" are stated as above!

[100] For the word "شأن" I did not like to use the word "*affair*" because of its implication/denotation!

[101] The word"استغفر"="اطلب الغفران" = "[*you*] *seek forgiveness*!" In English there is *no seemly way* to say: "استغفر" *per se*! So I *settled for saying*: "[*you*] *seek forgiveness*!" So in this case: [*you*] *seek Allah's forgiveness*!"

[102] The particle "*Qad*" preceding a *future tense* means: للتوكيد و التكثير " = for "*affirmatively and iteratively*!" See المغني!

[103] Ibid!